

so he dismissed the case with an earnest exhortation to do right. Just as the sainted father might have done, the judge put his arm lovingly about the boy and pointed out the way which was certain to lead to usefulness and happiness.

Donald made a strong resolve. He would be good at all hazards;

So Donald is once more He is faithful to his mother, honest in his deed of a promotion and gives promise of wiping out the of the past by industry and honesty in the future.

THE WAYFARER

A FEW DOTS AND dashes over the unfeeling cables at the bottom of the sea—and hundreds are arrested by the shock of sorrow, while hearts are held in the grip of grief. For this is one of the commonplace miracles, that spirits are not limited by time or space, and friendship's tides may flow unhindered across continents and seas. Today the Wayfarer is under the cloud of the unexpected news of the death of Dr. Arthur H. Ewing of Allahabad. How the shadows have rolled in from overseas! First, it was Dr. William B. Hamilton of China, suddenly graduated into glory; then that sweet and saintly lady, Mrs. Samuel Moffett of Korea; and then the dignified entrance into the higher realm, for which he had so long been making ready, of Dr. Samuel Jessup of Syria. Musing upon the marvel of the ties that bind human hearts together, the Wayfarer hears the lines of the old hymn—

Bad News from Afar

“Though sundered far, by faith we meet
Around one common mercy seat.”

The reality of spiritual fellowships, and the ennobling power in one's own life of friends dear though distant, emerge as shining truths from such hours of sorrow as the cables have lately brought to many.

To leave one's friends exultant though grieving is surely a triumph of life over death. And all who think of that sturdy, vigorous and ever-cheerful missionary-statesman, Arthur H. Ewing, will rejoice in his crowded years of achievement. There is a widespread banyan tree in the center of the compound of the Jumna mission at Allahabad, India, which typified the outreaching, sheltering and beautiful life of Dr. Ewing, even as the college buildings which surround it bore witness to his efficient zeal. The real statesmen of missions are on the field. Dr. Ewing had problems of education, problems of relationship with the Indian community as well as with the British, problems of religion, problems of mission administration, such as only a strong man's shoulders could bear. Like so many of the ablest missionaries, he never gave of his best when on furlough, simply because the sheltered home folk could not understand. Genial, level-headed, markedly efficient, he made a fine impression upon the American churches; but it needed the setting of India to reveal his eminent qualities, which made him the honored friend of leading Indians, of British officials, of the student body and of his fellow missionaries. The sudden passing of Arthur H. Ewing is a bereavement to India as well as to Christian missions.

As orchids grow best in hothouses, so the graces of western culture and Christianity seem at times to reach the highest beauty beneath tropical or Oriental skies. Some day, when we get through with our production of hit-or-miss missionary literature, a chronicler

will be appointed to describe the sort of lives missionaries live. Then, perhaps, an adequate pen will portray the loveliness of the characters of many of the elect ladies on the mission field. It has frequently seemed to the Wayfarer that American Christian womanhood achieved its finest expression in the lives of some missionaries.

Among these there stands out shiningly in the memory of one traveler the picture of a gentle, sweet-faced, soft-spoken, exquisite lady whom he met in the ancient Korean capital of Pyeng Yang. In her own home, in the great congregation of Korean Christians, and amid her fellow missionaries, Mrs. Samuel Moffett came as near as any woman the Wayfarer has ever met to fulfilling his conception of the ideal missionary. Conventional words cannot convey to sheltered westerners any sufficient sense of the loss which Korea suffered when Mrs. Moffett departed from the land and work she loved—a real martyr to the persecutions of the Korean church by the Japanese government.

Up in strategic Shantung province of China labored, in the fullness of the vigor and enthusiasm of midlife, that notable scholar and gentleman, Dr. William B. Hamilton. He and the Wayfarer were shipmates on his recent return to the land he loved. How full of plans and expectations he was! So impregnated with China was his mind that the native idioms and proverbs slipped naturally from his tongue; and more than once the Wayfarer came upon him doing his devotional reading in a Chinese Bible. Such as he are the backbone of missions in China—and while the world at home knew not his scholarship, his devotion and his beautiful character, a notable company of Chinese, as well as of American and British exiles, held him in honor; and, best of all, the Master at whose behest his life was freely poured out did not deny him the “well done.”

Dr. Samuel Jessup did more than live in Syria, the land we call holy, but naught of his ministry counted for so much as his serene and beautiful life. The Wayfarer has been in his home in Sidon, and has broken bread with him in Beirut; and as talk flew to and fro across the table it was Dr. Jessup who contributed the apt phrase from the Arabic, or the illuminating incident from the long life of a missionary. The senior member of the mission with which the Jessup name has so long been identified, he was held in peculiar affection by the other missionaries, as well as in real veneration by even his Moslem neighbors.

It is great to have lived greatly anywhere; but the privilege of living and dying on the frontier of the kingdom, where soldiers are few and each counts for the utmost, is one which most of us have coveted for ourselves, even as we rejoice over it for our friends.

THE WAYFARER.

60
1912

... and he will say with de-
it. And at once." He explains
of a wholesome habit and leads to
mental control. Consciousness of a
listener makes speech more guarded.

Ordinarily, then, in the round of life's com-
monplaces we speak to ourselves in a silence,
without listeners or replies. At such times
we take the greatest satisfaction—do we not?—
in rehearsing our own opinions which perhaps
others have contradicted; in justifying certain
conduct which others might question; in de-
nouncing what we consider reprehensible in
others' conduct and in going over and over
again the grievances which were better forgot-
ten. Perhaps "the angel of the afterthought,"
that tormenting genius of the sensitive, comes
with a reminder of a past conversation which
could have been made brilliant by what we
might have said. Straightway we begin to say
to ourselves these illuminating things.

Is this profitable? Is it satisfactory?

Paul gives to the Ephesians a better way,
not, apparently, as a corrective for the waste
of time involved in doing this sort of thing,
but as a positive help and a bit of approved
service. He bids these folk redeem the time
by speaking to themselves "in psalms and
hymns and spiritual songs." In another place
the saints are exhorted to "admonish one an-
other" in this wise, but may the words not be
here applied also to self-admonition?

The trusting heart goes singing, even when
the lips are silent. It praises God with an in-
ward psalm when there is no chance to give
it voice. Here is the unfailing rule for evicting
those self-centered and disturbing thoughts
which utter themselves in fretful and futile
speech within. The heart filled with psalms
and hymns and spiritual songs has no room
for intruding woes and wailing.

Are these songs without words? They may
be, but it is well to let them take rhythmic
form and tune when speaking to ourselves.
When occasion offers, which it does oftener
than we improve it, let the tune take tongue,
whether it maintains concert pitch or not.
We women folk who are housekeepers do part
of our daily work, often a large part, with
our hands and under conditions of liberty, if
not isolation, so that when busy with what
might be cumbering cares we are free to use
hearts and lips in song. The woman who
sings about her work finds it easier to keep her
heart in tune, and often gives the keynote to
another, and so starts a second song. A cheer-
ful singer creates an atmosphere of cheer in
the home, and the echo of her song may one
day be among the sweetest sounds in memory's
hall. This singing habit, like other good
things, can, of course, be carried to excess,
and the song that wells up from the joyous
heart must be tempered to sensitive nerves
that cannot endure full-lunged melody. But
the gentle song offends no one.

Why are many of the church hymns more
familiar to us than poems we have read re-
peatedly? Because we sing the hymns, and
singing is one of the best ways to commit to
memory. It is quite allowable to fasten a tune
to new words that we wish to learn, or to
manufacture something that will carry them,
in order to make use of this help. Memorizing
choice bits of verse is a means of grace.

Do you believe in unconscious cerebration?

will you tell us about them, friends in coun-
cil, those far-away Thanksgivings of yours?
You wrote so delightfully about your child-
hood Fourth that we have developed a taste
in experience "antiques" which can only be
satisfied by more of the same. Perhaps in
your home the day was characterized by reli-
gious observance, and celebrated in a way so
severe that it left your little heart in anything
but a thankful state when the holiday came
to a close. Or perhaps you were one of a
large family, and Thanksgiving meant a joyous
gathering of the clan. Perhaps a cold climate
brought you coasting and skating to whet the
appetite already sharp for a "drumstick." Per-
haps a milder clime brought you quite different
Thanksgiving sports.

Won't you send your thoughts backward
among the years of your childhood, and from
them select the Thanksgiving that stands out
as the most notable of all those of your little-
boyhood or little-girlhood?

As in the Fourth of July stories, we should
like these memories to run back forty years
or more, and to be told in not more than 500
words, in ink, on one side of the paper. We
will give three prizes—\$5, \$3 and \$2. Stories

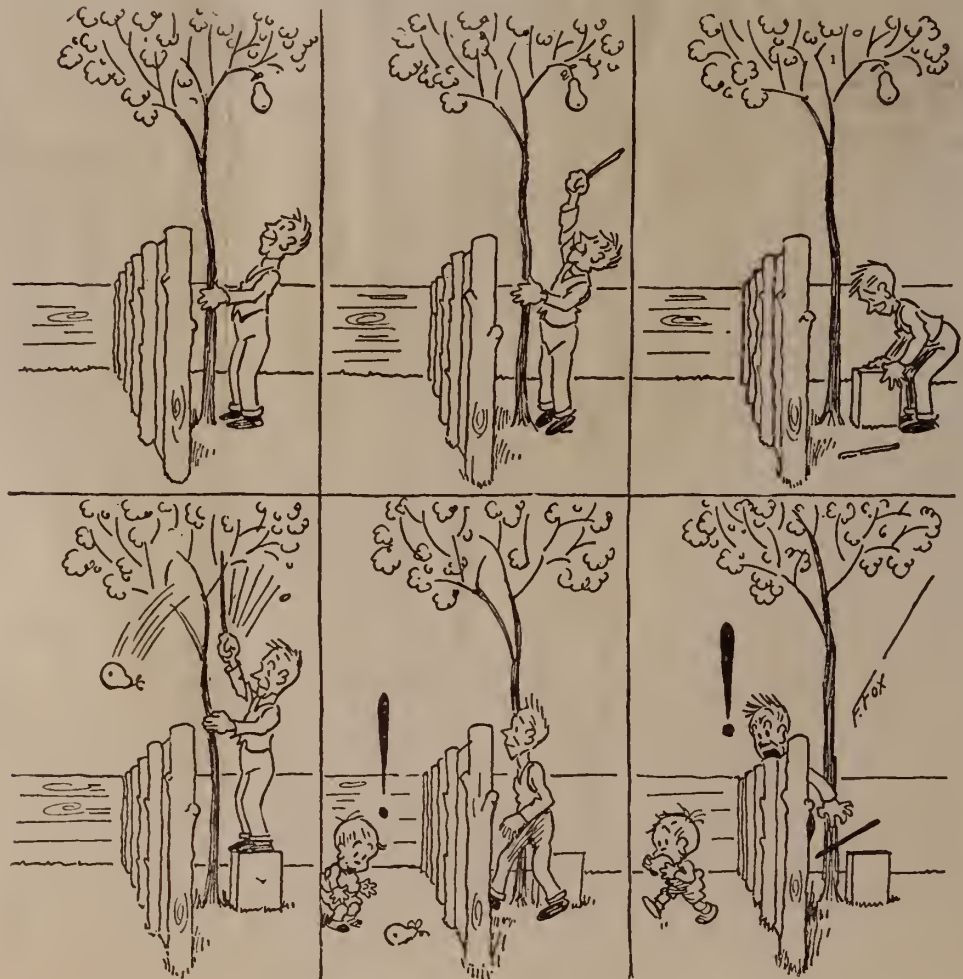
made sweet with breath of garnered
grain
In sudden flight a whirring partridge drums;
The summer-seeking birds honk south again
When autumn comes
When autumn comes, dear heart, to this our
life
And on our brows the first faint frosts ap-
pear,
God grant it bring surcease of summer strife
And gracious plenitude of harvest cheer!
That all our thoughts as lustrously may glow
As ruddied oaks or crimson-bannered gums,
That, all undimmed, life's westering sun sinks
low
When autumn comes!
—Hilton R. Greer.

must be signed with full name and address and
be in the editor's hands by November 14.

Perhaps the preparation of mincemeat and
other goodies for the coming festival of the
thankful season may stir memories of a time
when your individual share in the "doings"
was to chop the apples and seed the raisins.
Let's have those memories, boys and girls
of old.

A Tragedy Without Words

[F. Fox in The Chicago Evening Post]



curriculum will come a greater and more imperative need for a second Presbyterian lady to be appointed to the school and we hope that the way may be opened to secure this much needed assistance. As to the further needs of the school for the coming year, we have spent the 1,000 yen given us by Mrs. McCormack for walls and grading and feel that we need another thousand yen to complete the work of this sort on the school grounds. Money is also urgently needed to secure equipment for the dormitory and the Industrial Department, for lack of which we are very much handicapped.

**PRESBYTERIAN MISSION RESOLUTIONS
WITH REGARD TO MRS. MOFFETT**

Few thoughtful people anywhere reach the age of maturity without asking the question of life "what is worth while," and few of us on the mission field but that have asked the question many times, knowing that as it is answered in our hearts and its conclusions worked out in our own lives, will we count for much or little in the work to which we have been called. God teaches us in answer to our questions in many ways, but in no way more plainly than in the lives of some who have learned from Him what is worth while, and who have let Him make their lives worth while. Such a life was Mrs. Moffett's. Its clearest message to us is one of putting first things first—, of choosing the things that are worth while and then doing them with unerving loyalty and self-forgetting faithfulness.

Alice Fish Moffett was born April 8, 1870, in Virginia City, Nevada. The only child of Mr. and Mrs. Charles H. Fish. She had the advantages of a godly home and the tender care of faithful and wise parents. The advantages of godly ancestry were hers also, five generations of her father's family having given sons to the Presbyterian ministry. From childhood she lived in the missionary atmosphere, her father being connected for more than 30 years with a Mission for Chinese boys in San Francisco, her mother of godly New England ancestry, interested in the Missionary enterprises of the Church, and the principal of the school she had attended as a girl, being so deeply interested in missionary work that she herself later became a missionary to the Indians.

Hoping that God would open the way for her to go to the foreign field, she entered upon a medical course in the Philadelphia Medical College for Women, where she took the greater part of the course, the last year being taken in Cooper Medical College in San Francisco in order that she might be near her parents who were living in San Rafael. As further preparation for her chosen work she took a short course in Moody Bible Institute, and began work on the Schofield Correspondence Course of Bible Study.

Dr. Fish arrived in Korea in December, 1897. She was stationed in Seoul until the Meeting of the Mission in 1898 when she was assigned to Pyeng Yang for Medical Evangelistic Work. On June 1st, 1899 she was married in Seoul to the Rev. Samuel A. Moffett of Pyeng Yang, and spent the years of her service in that Station. Her ready use of the language, her passion for helpfulness, her loving sympathy, her skill as a physician, the magnetism of her personality, soon won a place for her in the hearts of the Korean women which no one else can ever fill. In perplexity and need they turned to her always knowing that she would help them if she could. They trusted her and depended upon her because they knew that she would never fail them. Her gentleness and quiet strength, her great faith and her absolute sincerity and the unselfishness of her love, influenced them even more than any thing she ever taught them or did for them, though she was an exceptionally fine teacher, and though her services were always free at their command.

To the hundreds of women who came under her influence in the Sabbath School at Central Church, in the training classes in Pyeng Yang, and in the country, in the schools for girls and women, in the dispensary and in the home, her name stands for all that is highest and loveliest and purest in the Gospel she came to proclaim. She was to them a living embodiment of what she taught, and with their untrained minds they could understand her better, often times than her message. She was a true friend to them and received in full measure the reward of friendship, no matter how unselfish, unconsciously craves, the love and trust of their hearts.

There is no place where Mrs. Moffett was more of an exemplification of Christ and His power than in her home. Most of the members of our mission have been in that home and felt the charm and grace which were so marked a characteristic. There was a quiet power and strength in her life which could only come from a closeness to her Savior.

Especially during the last years, has her life had a deep influence upon those who have been privileged to know her well. Words are weak when one desires to express the help and encouragement many of us have received from Mrs. Moffett in the years in which God allowed her to live and work among us. The great loss to Dr. Moffett and his sons in the home, going of the little daughter as well as the mother of the home is one which rouses the sympathy of all in our mission, but aside from our sorrow with them, and friends in the homeland, we who knew her each for himself feels keenly the loss sustained by our mission.

We hesitate to add more for she was one of those of whom Jesus said "for they shall inherit the earth." Gentle and meek and yet strong in conviction and strong in the qualities of repose and poise of character. We treasure every memory of her. Our lives and the Mission has been enriched by her.

Therefore as a Committee of this Mission we submit the following resolutions;

Be it resolved; That in the death of Mrs. Alice Fish Moffett, M.D. we as a Mission deeply feel our loss;

That we extend to Dr. S. A. Moffett her husband and to her two boys and to the aged parents in America and to the host of friends to whom she was so attached our loving sympathy;

That the report of your Committee be printed in the report of this Annual Meeting of the Korea Mission of the Presbyterian Church in the U.S.A.

And that separate copies be printed and sent to the Board, to Mr. and Mrs. Fish and to such friends and relatives as Dr. Moffett may desire.

Respectfully submitted,

MARGARET BEST.

HELEN MCAFFEE MCCUNE.

HENRY CHARLES WHITING.

SHALL MARRIED WOMEN HAVE A VOTE ON MISSION MATTERS.

Among various resolutions offered on the floor of the Presbyterian Annual Meeting in Sept. there was one regarding the voting of married women in mission and station meetings, which we cannot let pass without a protest. The proposal was that married women, who have hitherto been denied a voice—avowedly because they would simply double their husbands votes and make unfair majorities—should be allowed this privilege on condition of their passing the *third* year language test. We are sure that no such resolution as this, casting such a slur, both on the intelligence and devotion of the married ladies of the mission, would ever have been offered early in the session before people were tired out with long hours of strenuous discussion, and we cannot understand how it was ever referred back to the committee, and not indignantly voted out at once by every gentleman and true woman on the floor. If there is any reason why a married woman should vote at all, there is just as much reason that she should vote after her *first* year's successful examination as that any single woman should do so. No one pretends that the married state beclouds a woman's intellect. But what about the reasons we were given to understand made it right that a married woman should not vote, did they really mean nothing after all?

Again if the vote on passing of the third year language examination, is offered as a bribe, a sort of sugar plum to the woman who has perfected herself in the native tongue in order to obtain this, and *who needed it to spur her flagging ambition on to the goal*, or whose fitness to vote could not be depended upon otherwise, we can only say that it were far better such women not only had no vote, but had never come to the field at all. The woman who could come to Korea, and look upon the awful



21. 1912 CONSPIRACY CASE

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to the end of page 15

Conspiracy Case

1912

FILING DEPT.
NO. 1021
883
SECRETARIES

The following statement concerning the "Conspiracy Case", except certain portions thereof was prepared before judgment was rendered. While it hardly would have been proper, in advance of the judgment of the court to give to the public such a statement, it seems to us that it should not be taken out as the reason why we do not accept the court's decision as a proper criterion for determining the accused guilty of the crime charged.

The decision, we feel, not only affects the reputation of the men on trial, but it, if answered, is calculated to reflect upon both the Christian Church in Korea and a number of foreign missionaries who are at work on this field.

We do this with no thought of opposing the Japanese Government, but believing that wrong conditions exist it is only true friendship to Japan to call attention to these conditions so that they can be corrected.

We are glad to credit Japan with having done much for Korea in a material way. We earnestly desire that in all respects worthy and credible conditions may be attained and stand ready to lend our aid to this end. We have only this in view in calling attention to wrongs which come under our observation. In the present case too, the public has taken such interest as to be entitled to the fullest possible light on the case.

The case has been appealed, and we have hope that justice will be done by the higher court, nevertheless in view of the judgment rendered by the lower court, we feel that in the interest of the truth and right we should make this statement as the statement of men who have been in attendance upon the trial and have given careful consideration to the proceedings.

Samuel A. Moffett.
Norman C. Whittenore.
Geo. S. McCune.
E. F. Miller.
E. K. Cable.
H. G. Underwood.

William N. Blair.
Stacy L. Roberts.
W. G. Cram.
C. S. Deming.
J/ L. Gerdine.
P. L. Gillett.

The first arrests in the present so-called "Conspiracy Case" were made in September 1911, and continued at irregular intervals through April 1912, the number of arrests being about 150, of whom 123 were palced on public trial June 18, 1912. The official organ the "Seoul Press" was giving out information from time to time intimating that an indefinitely large number were involved, and when application by one of the attorneys to consult with his client was made in April, it was refused on the ground that other arrests were to be made. This was subsequent to the publication of the main features of the official charges.

Of the 123 men put on trial 5 were pastors, 6 elders, 3 deacons, 9 leaders, 45 baptized members, and 13 catechumens of the Presbyterian Church; while 8 were Methodists, including Baron Yun, probably the best known christian in Korea. Two were Congregation-
alists, 1 a Roman Catholic 22 unbelievers and 4 unknown. Besides these, 9 men of whom 7 are christians, were banished without trial in June.

The statements made by the defendants on trial were that they were examined at the Gendarmerie Headquarters where they denied any knowledge of the conspiracy until forced by the Police to assent to questions propounded to them. This assent was given after repeated denials and when it appeared that there would be no cessation of torture until such assent was secured. In some instances men held out as long as two or three months, and one said that he was tortured 22 times. They gave detailed description of the torture as far as they were allowed to do so by the court, and several times tried to show marks on their bodies.

The alleged "confessions" were ⁱⁿ stereotyped form and thus bear out the statements of defendants that they merely assented to the questions forced by the Police and recorded as statements of the prisoners.

The majority of these men are not only Christians but many of them Christians of long standing, of tried and proven integrity of character. Their "Confessions" while false, were not in the nature of deception, for they were made under protest, and after such repeated denial that the men who extorted them could not well be deceived into believing them true. These alleged "confessions" are further clearly proven false:-

First. Because of easily established alibis in such numbers as to be overwhelmingly convincing. Witness the following:-

Baron Yun's "confession" alleges him to be in Seoul for meetings at In's house on certain 3 dates, while documentary proof of School and Sunday school records show him to have been in Songdo on those days with no possibility of reaching Seoul.

Pastor Yang Chun Paek was in Kwak San for a Bible class of 7 days when his "confession" places him in Syen Chun, and in Seoul for 25 days when his confession places him in Syen Chun.

Elder An Choon whose "confession" alleges him to have gone to the station for the purpose of assassination and to have attended meetings in Syen Chun on certain dates was, as Rev. Mr. Lampe's diary shows, with Mr. Lampe on an itinerating trip in the country on all these dates.

Teacher Kil Chin Hyung son of Pastor Kil of Pyeng Yang whose "confession" given he testified, under torture after two months of denial makes him state that he went to Syen Chun and Eui Ju on certain dates, was in College in Pyeng Yang on those dates as shown by the records of Dr. Baird and Mr. Billings.

Elder Chung Ik No's "confession" places him at the station in Pyeng Yang for the purpose of assassination on a day and at an hour when the Minutes of the Church Session show him to have been at a session meeting in the Library Building where he made a motion and was appointed on a committee.

A Syen Chun students "confession" places him at the station but in the court he asserts that he was sick with typhoid fever for a month at that time. Dr. Sharrocks records at that time confirm this and show visits made to him there.

Yi Sung Hoon and An Tai Kuk produced telegrams and hotel registers to show they were in Pyeng Yang and Seoul when the Procurator asserts they were in Syen Chun.

Pastor Cho Tek Chan's "confession" places him in Syen Chun but before the court he testified that on those dates he was in another county preaching, and that hundreds that heard him could support that testimony.

Besides these there many others probably 20 or 30 who testified that they were "at home", "preaching in the country", "sick", "at such hotels," "in other places" etc., on the dates when their "confession" implicated them in attempts at assassination; but as the Judge allowed so few explanations, and refused to call witnesses, the details of asserted alibis cannot all be given.

It is clearly known that two men Pak and Chang who were arrested and who made the stereotyped confession to guilt before the Police were at the time of the visit of the Governor-General in the hands of the Gendarmerie for other charges. Since these men made confessions, which the police were compelled to admit were false, suspicion arises as to the truth of all the confessions and one is forced to the conclusion that false confessions were extorted by the police.

Of course it was admitted that the large number of students were at the station in Syen Chun to welcome the Governor-General, but their presence there was not a planned presence for the purpose of assassination but an unpremeditated going to the station upon the sudden order received from the police. This indictment alleges that the plot was not executed because the vigilance of the Police, but the trial educed not one word in support of this, but on the contrary, the defence can show that no police attended the Governor-General when he stood before the students at the Syen Chun station.

Second. Again the "confessions" are clearly proven false, because the statements implicating the missionaries can be disproven. The "confessions" allege the missionaries plotted with the prisoners, secreted revolvers for them, and made speeches urging assassination, etc., these statements involving some 20 missionaries can be shown to be false, but the Court has refused to allow the missionaries to be called as witnesses for the defence. Five of these missionaries, Snittemore, Moffett, Lee, Becker, and Bernheisel, were not in Korea at the time stated, being in America on furlough.

The well-known admission of the authorities that they do not believe that the missionaries were implicated is an admission that the "confessions" are false; yet false "confessions corroborative evidence are the only testimony against these men now on trial.

Evidence of the unfairness of the trial is shown.

1. In the misinterpretation and lack of interpretation of the answers given by the defendants. Witness the following:-

Monday July 1, 1912. "I was repeatedly beaten and forced to answer as I did." This was not interpreted into Japanese. This statement was made by Kil Chin Hyung.

Choi Tuk Yun said; "My wrist was broken. Why not have a doctor examine it?" "Three times I was tortured until I lost consciousness." These statements were not translated into Japanese.

No Hyo Ook explained the form of torture but it was not interpreted.

Chang Si Ook said; "I was beaten until I was about to throw off my body (die), and answered." This was not interpreted.

Chyeng Tuk Yun testified that he had been beaten to the point of death, and said further that he was told that if he changed his testimony before the Procurator he would suffer again. This was not interpreted.

Tuesday 2, 1912

Yi Tong Cha said that for three months in prison he maintained that he was not present at Syen Chun, but that he was sick at the time alleged, but that under continued torture he lost his senses and did not know what he said. These statements were not interpreted into Japanese.

Chu Hyen Chuk (Syen Chun doctor) said; "It is not strange that I said these things to the Police. If I had not done so I would not be alive to tell the truth here." This was not interpreted into Japanese.

Paik Il Chin said: "Under torture I would swoon and assent, to the questions asked, and I would change it the next day when they read over to me. I never confessed." These statements were not interpreted into Japanese.

Yi Chai Yoon (16 years old) said: "I could not stand the beating and confessed." The interpreter said for this statement, No (arimasen)

Wednesday July 3, 1912.

Cho Moon Paik said that he was told that he would be sent back to the Police (from the Procurator) if he did not reaffirm his testimony given before the police. He said: "I was afraid that I would be killed as I saw one man killed before my eyes." These statements were not interpreted into Japanese.

Choi Chu Ik testified to being beaten and abused. This was not interpreted into Japanese.

A lawyer arose and spoke to the Judge:- "The Judge said scold (Ijimeru) and (Yamunaku). The interpreter said 'punish' (basseraru) and sometimes torture (Semeraru). But the accused go on to tell how they were tortured, and they say they were beaten (utaru), 'bound' (Shimeraru), or burned (yakaru)." The Judge's reply to this was "No notice need be taken of this, they all mean the same, (yoshimasho, mina onajikoto)."

Friday July 5, 1912.

Im Kyung Yup had been in Japan, and began his testimony in Japanese but had to change into Korean on account of not knowing Japanese well enough. He said that he had said before the Procurator that his answers to the Police were made when he had "no sense", and that he did not know what he said (to the police). He further said that he had been tortured for fifty days. These statements were not interpreted into Japanese.

2. By the restricted scope of the examination by the presiding Judge.

The sole purpose of the examination seemed to be to have the accused to affirm the records of the Police examinations, and not to ascertain whether or not these records disclose the real truth of the case. When prisoners denied the statement in the alleged "confessions" the Judge, instead of probing into the assertions of torture as the reasons given for these "confessions" sought only to make the prisoners reaffirm their former confessions. This effort to confirm the police examination is bound to give the impression that the judiciary in Chosen is subservient to the Police Department.

In view of the Governor-Generals written statement "If any confession or statement be taken under torture it would serve no purpose at the trial of the Court", the Judge's refusal to investigate the assertions of torture indicated an attitude at variance with the assurance given by the Governor-General that a "fair trial" would be granted.

3. The refusal of evidence in rebuttal of charges.

The defendants asked for various witnesses amounting in the aggregate to perhaps fifty. It was proposed to prove by the witnesses facts which would establish the innocence of the defendants? Unless there should be a judgment of acquittal the reason for refusing to call these witnesses must be that the Court would accept no evidence to contradict a "confession" once made. Under such a ruling any man who is once arrested has no opportunity for escape. He may be put under secret examination for such a time and under such conditions as may be necessary to extort a confession of guilt and then though he may have absolutely conclusive proof of innocence it will not be heard. One of the witnesses said that for more than two months he affirmed that he did not go to the deptt as he had been ill at the time. Being at last forced by an unendurable torture to make the admission demanded, he said that he would tell the facts in Court. Dr. Sparrocks was ready to testify that the man was sick and under his treatment at the time mentioned, but the Court refused to call this witness. It is inconceivable that "confession" of guilt which is considered the weakest of testimony and always viewed with suspicion should thus override positive incontrovertible proof.

Another distinct ground for complaint is found in the treatment accorded to the American missionaries - men whose well known character entitles them to respectful treatment by the Court. Instead of this alleged "confessions" made on the secret examination were read as evidence against the accused. This evidence would make these missionaries infamous criminals. These same missionaries were refused the privilege of testifying against the Court. Their names stand upon the Court records as criminals and no word of contradiction is allowed from them. Conviction of the accused must mean that the Court accepts the alleged "confessions" as true since there is no other evidence on which to base a conviction and forces the conclusion that the Court believes these missionaries to be guilty of the crime of aiding and abetting the assassination. The logic of this cannot be affected by the statements that these missionaries are not believed guilty by the higher authorities.

1912

FILING DEPT.
NOV 2 1921
PP3
SECRETARIES

EMERGENCY CODE FOR HONMA.

- Abbiamo.....Have you (we have) exhausted all efforts on the field and have (you) been unable to secure satisfaction?
- Abbiegung.....Have you laid the matter before the proper authorities at the Station?
- Abbientato....Have you laid the matter before the proper authorities at Seoul?
- Abbild.....We have laid the matter before the proper authorities at the Station and are awaiting their reply.
- Abbinando.....We have laid the matter before the proper authorities at Seoul and are awaiting their reply.
- Abbinandi.....Are the authorities dealing with the matter in a satisfactory way?
- Abbinavano....The authorities are dealing with the matter in a satisfactory way.
- Abbindolo.....Are the authorities interfering with your liberty or work as Americans citizens?
- Abbitte.....The authorities are not interfering with our liberty or work as American citizens.
- Abbitte.....The authorities are interfering with our liberty and work as American citizens.
- Abbiura.....Have you presented the matter to the American Consul?
- Abblandito....We have presented the matter to the American Consul who replies that he has no jurisdiction.
- Abblandiava...We have presented the matter to the American Consul and are awaiting his reply.
- Abblason.....We have presented the matter to the American Consul who has obtained satisfactory assurances from the authorities.
- Abbonbato.....We have presented the matter to the American Consul who has not obtained satisfactory assurances from the authorities.
- Abbonbo....._____ Koreans not christians have been arrested.
- Abbondasti...._____ Korean christians have been arrested (at _____)
- Abbondiate....Are the arrested Koreans christians?
- Abbondoso....._____ has (or have) been arrested (at _____)
- Abbonendo....._____ has been arrested charged with _____
- Abboniseo.....Arrests of teachers and students have forced us to close our school (at _____).

- Abbonissi.....Have arrests of teachers and students forced you to close the school
(at _____)
- Abbonito.....Have the arrested Koreans been tried?
- Abbordasse.....Has (or have) _____ been tried?
- Abbot.....The arrested Koreans have been tried and found guilty.
- Abdachen.....The arrested Koreans have been tried and acquitted.
- Abdaching....._____ has been tried and found guilty.
- Abdalah....._____ has been tried and acquitted.
- Abdallatif....._____ Korean christians have been sentenced to imprisonment.
christians
- Abdao....._____ Korean _____ have been sentenced to death.
- Abdrack....._____ Koreansolders have been sentenced to imprisonment.
- Abducbant....._____ Korean elders have been sentenced to death.
- Abducent....._____ Korean teachers have been sentenced to imprisonment.
- Abducteur....._____ Korean teachers have been sentenced to death.
- Abducuntur....._____ Korean evangelists have been sentenced to imprisonment.
- Abduntur....._____ Korean evangelists have been sentenced to death.
- Abendarias.....Were the Koreans who were punished christians?
- Abenderes.....The Koreans punished were not christians.
- Abelle.....Have the Mission premises been searched (at _____)
- Abejas.....Our Mission houses (at _____) have been searched.
- Abefon.....Has any Mission property been seized?(at _____)?
- Abefones.....The following Mission property has been seized.
- Abelardo.....Has any personal property of missionaries been seized (at _____)?
- Abelense.....The following property of missionaries has been seized.
- Abeldao.....What is the situation at present?
- Abelindo.....Is the situation improving?

Abelian.....The situation is improving.

Abelicornum....We regret to report that the situation is not improving.

Abelicum.....The situation is becoming worse.

Abellens.....The Board advises.

